

# CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—[Isa. lii, 7.]

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## FROM THE MAGAZINE AND ADVOCATE. FEMALE INFLUENCE.

*Addressed to the Female believers in the faith of Universal Salvation.*

**BELoved SISTERS**—It is not the object of the writer of this article in thus addressing you, to attempt illustrating the causes and effects of female influence by any original and striking ideas, but merely by recounting a few simple and familiar facts relative to that influence, and the bearing which, by a proper application, it may be made to have upon our interests as a denomination, to stir up your pure minds by way of remembrance.

It is well known that in the world's infancy—in the first lingering ages of ignorance and idolatry—woman was a mere cypher in the moral universe of God—a creature, indeed, subject to, and patient in enduring, all the privations and hardships of life, but with no capacity for enjoying any of its intellectual pleasures. Such she continued until the genial rays of civilization began to effect a gradual change in her condition. Slowly, but certainly, did she then rise from her mental prison-house, like a star from the borders of the misty ocean; and when the arts and sciences, by the perfection of their refining influence, had hung a halo of softened light around the ancient countries of Greece and Rome, she stood forth to the world a being of such beauty and intellect, that man—her self-styled superior, man—deigned to acknowledge her for a friend and companion. But it was left to the all-enlivening power of Christianity to "fill up the measure of her glory," by elevating her to that useful and dignified station for which Heaven originally designed her. It was left for the blessed Gospel of Jesus, alone, to teach her the true relationship existing between herself, her fellow creatures, and her God; to initiate her into that beautiful system of faith, whose benevolent sentiments were so peculiarly calculated to awaken all those yearning sympathies of the soul, which had so long been crushed down by the oppressive hand of arbitrary neglect, and to give her an almost unbounded sway over the human mind, by the holy precepts with which it furnished her, and which, when rightly exercised, were sufficient to produce effects little short of miraculous. This revolution in the moral character and destiny of woman, did the renovating power of revealed religion produce; nor did she prove herself ungrateful for the change. True, she went not forth to convert, by the might of resistless eloquence, the multitude to God—her voice was not lifted up in the pulpit and public council, but its soft persuasive tones thrilled through the social circle, and fell like drops of distilling dew upon the hearts of the aged and the young. Her virtuous example reclaimed the dissolute and vicious, and led many an ungrateful soul to acknowledge, with rapture, an allegiance to the Prince of Peace.

Thus was the influence of woman exercised in the first stages of the Christian era, nor has it since been wholly interrupted. It received then an impetus which nothing earthly could repel, and oh, would I could say it had ever since continued in the same holy and benevolent channel—exercised in the same pure and virtuous manner! Would to heaven I could aver, in sincerity and truth, that female influence had never been extended for aught but the promotion of

truth! But it is a melancholy fact, that its sacred streams have been perverted—most woefully perverted. We say not intentionally—it is not our province to impeach the motives of others, and hard, indeed, would it be for us to believe, that any of our sex could *designedly* lend a helping hand to the propagation of error.

It is enough, dear sisters, that we are aware, with much sorrow of heart, that this is the case. It is enough that we are conscious that it is in our power to counteract, in a great measure, the baneful effect which that perverted influence has had upon society. And, oh, can we hesitate one moment in the course which Heaven has made it our duty to pursue? Our doctrine, it is true, is yet in its infancy—but has it not, considering the discouraging circumstances under which it commenced, progressed most wonderfully! We shall, indeed, have much spiritual wickedness to contend with in high places. It has ever been the case in the religious world, that the advocates of cruel systems have indulged an unrelenting spirit of persecution towards those of a more liberal cast. And as ours is the most liberal of all, we must naturally expect a treble share of holy indignation from the rigidly righteous. But shall it be said we have not that within us which will enable us to bear our cross with cheerfulness? Oh, let us cast our eyes back to those days of flame and blood, when cruel and selfish bigots waved the banner of death above the heads of all who dared to call upon the name of the Savior of sinners! What was woman's bearing then? Did she traitorously deny her Master? No! firm and tranquil she stood, sacrificing her all—aye, even pouring out her heart's blood unto death! for the *truth*. And shall we timidly shrink from a persecution so very slight, when compared with that of former times? God forbid! Oh, what can be to us the cold glance of estranged friends, the haughty sneer of popular ignorance, or the withering frown of bigoted fanatics, if we feel, glowing at our warm hearts, the living voice of that proud "hope which maketh not ashamed"—if we realize, as we ought, that ours is "the faith once delivered to the saints"—"the faith which works by love and purifies the heart!" Dearly beloved, we have tasted, by actual experience, the comfort and moral efficacy of our religion. Our cold hearts have been melted into love by the kindling accents of its mercy, and our drooping spirits have been supported through all trials by the soothing promises of its hopes—we would not, for the wealth of worlds, be deprived of its blessed influence, even for the space of one short month—and shall we not make every laudable exertion to impart to others a portion of the happiness which God, through Christ, has so benevolently bestowed upon us? Say not that individual effort is nothing—it can achieve almost every thing. Are not the rays of the glorious sun composed of minute particles of light? Are not our broad and majestic rivers made up of small and almost imperceptible drops of water? There are ties which give us all a degree of influence. Mothers, wives and sisters, but more especially *mothers*, how many of the world's bravest and best have credited all their superiority of mind, to the impressions made upon their susceptible hearts in the nursery? These impressions are known to have been frequently so deep rooted, that no change of fortune or cir-

cumstance could possibly eradicate them. Who has not dwelt with admiration upon the story of Coriolanus, the Roman General, who was banished from his ungrateful country, and who after leagueing with its enemies, and vowing vengeance upon his native city by reducing it to ashes, was at last induced to relinquish his design, by the entreaties of his mother? He had listened with haughty indifference to the many offers of pardon and promotion from the proud, but relenting nobles of his country, he had spurned alike their gold and their tears, but when the voice which had soothed his infant sorrows with the endearing whispers of maternal love, and guided by its virtuous instructions, his youthful feet into the path of glory and honor, when that voice exclaimed in all the bitterness of hopeless anguish, "my son, spare us!" his mighty spirit was subdued, and death preferred to ingratitude! It is said that the celebrated Spurzheim acknowledged himself indebted chiefly to his mother, for the honorable part he sustained through life, and there is no doubt but that our country's glory—the dearly beloved of every American heart—derived many of his noble and generous principles, from the invaluable lessons of the amiable Lady Washington. Oh, then ye mothers in Israel, suffer a word of exhortation from one who pretends to no apology for her boldness in thus appealing to you, save the great interest she feels for your welfare, and the prosperity of Zion. Suffer her to entreat you by the duty you owe that Being, whose hand hath brought you forth from the law of mental captivity and death—by the love you bear that Savior, who died that you might live—by the anxiety you feel for a world's emancipation from the thralldom of sin and ignorance—by each of these considerations, let me entreat you to throw all the weight of your influence into the scale of *Gospel truth*! When you are surrounded by the smiling forms of infant innocence, when young inquiring eyes are glancing eagerly upon you, anxious to catch every sound which falls from your lips, fail not to speak to them of their Father in Heaven, of that Father who deserves their first and warmest love, because he first loved them; fail not to tell them of a Savior, who sanctified infancy by taking little ones to his bosom, and blessing them, and, oh, forget not to write the beautiful law of universal love, of impartial brotherly affection, upon their pure and unpractised souls. Believe me, you will not find your labors vain in the Lord. You will behold the objects of your tender solicitude, rising in the scale of honor and worth—you will see them held forth to the world as bright models of all that is glorious and perfect in human nature—and you will rejoice in finding that the seeds sown by your hand, in their young hearts, have sprung up and will ever yield them, through life and death, a harvest of comfort and joy unspeakable. May we all, dear sisters, endeavor to adorn the doctrines of God our Savior, with that well ordered life and conversation, which they so strongly enjoin, and without which, our influence is far worse than nothing. Let our general deportment be such as ever becomes woman—meek and unassuming, unostentatious but dignified. If our religious sentiments are misrepresented or called in question, by the opposers of impartial grace, it is our *duty*, on all fitting occasions, to defend them firmly; but be it ever done



in the mild spirit of Christ. Violence and harshness in a female is ever disgusting, while it seldom tends to convince. If we are asked for the reason of our hope, let us be ready (and where is the Universalist that need be unprepared) to give it freely and boldly. Oh, what philanthropic bosom does not feel a glow of honest, enthusiastic pride, in submitting to the inspection of all, its thousand o'erwhelming reasons for the hope of a world's salvation? Finally, dear sisters, let it be our fervent and daily prayer to God, that his divine favor will enable us to be at all times, influential to the destruction of error, and the promotion of truth. J. H. K.  
Sheshequin, Pa.

### THE UNIVERSAL JUBILEE.

"And they sung a new song."—Rev. v. 9.

The inhabitants of the future state are sometimes represented by the sacred writers, as celebrating the praises of God for their redemption with songs and with instruments of music. They are thus described in the scripture connected with that placed at the head of this article. The Revelator was permitted to look through the long vista of time that intervened between him and the conclusion of the Messiah's reign, and to see the redeemed from every part of the world, and every period of time, collected around the throne and pouring forth in everlasting jubilee the fulness of their joy and thankfulness. 'The four beasts, he says, 'and the four and twenty elders (which were about the throne) fell down, having every one of them, harps and golden vials full of odors; and they sung a new song, saying, Thou art worthy, &c. for thou hast redeemed us to God by thy blood.' This was the burden of their song. And there is no way the Revelator could have more beautifully pictured to our minds the sublime enjoyments of that happy period than he has here done; for there is nothing, perhaps, in our present being, that has such power to assimilate us to that heavenly existence, as the tender and touching breathings of sacred melody. It carries our minds 'above and beyond the dusty, weary walks of our ordinary life,' lifts us into a purer element, and surrounds us with those blessed regions, where the new song shall be sung, and where, even now, the poet tells us, are

'Lights undying, seraph's lyres,  
Angel welcomes, cherub choirs  
Smiling through heaven's doors to greet us.'

Those which the revelator saw at first in his vision, celebrating the praises of God and the Lamb, were the four beasts, and the four and twenty elders. The four beasts are supposed to be an allusion to the four standards or ensigns of the four divisions of the Israelitish camp; and the four and twenty elders, the princes of the twenty-four courses of the Jewish priesthood, which ministered in the tabernacle: so that the revelator, is to be understood, that the whole Jewish nation, both civilly and ecclesiastically, shall acknowledge the Messiah to be King and Priest, and that, though when on earth they were the first to reject him, yet now, having realized the blessing of his mission, shall be first to render him praise and thanksgiving.—This is in accordance with the language of Paul: 'Blindness in part has happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved.'

But the Jewish nation were not all the Revelator saw having harps in their hands and lending their aid in the new song. Pursuing the subject, he says, 'And I beheld, and I heard the voice of many angels and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands.' This was an immense multitude. The revelator called them angels. They were undoubtedly such, as in this world, endure great

tribulation for the cause of truth. He heard them saying with a loud voice, 'worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'

These representations of the revelator convey to us more enlarged views of the kingdom of the Redeemer, than many of mankind have been accustomed to entertain. 'Tis not prepared for a few exclusive favorites. It was not for a few only that our Lord poured out his soul unto death. No: He shall bring with him many sons to glory. Men shall be blessed in him, and all nations shall call him blessed.

The revelator continues the subject. In the seventh chapter he says—'After this I beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and having palms in their hands; and they cried with a loud voice, saying—Salvation to our God which sitteth upon the throne and unto the Lamb.' And they which stood round the throne said, 'Amen: Blessing, and honor, and wisdom, and thanksgiving, and glory, and power and might, be unto our God forever and ever.' It would seem that these expressions might correct the limited notions of mankind concerning the kingdom of salvation, and teach them not to set boundary or limits to the Holy One of Israel. The revelator says, 'no man could number the multitude, which the vision disclosed to him worshipping around the throne of God. If the number that shall be saved is indeed beyond what human wisdom can calculate, why will human wisdom limit it to a point, or attempt to prescribe bounds for the operation of Divine grace? 'Who hath given him charge over the earth? or who hath disposed the whole world? If he set his heart upon man, he will gather unto himself his spirit and his breath.' There is no situation so remote, unfavorable, obscure or forgotten, as to exclude men from the influences of his grace. No: the revelator saw the countless millions of the human family from all parts of the world, and from all ranks and conditions in life, all collected around the throne, and celebrating, in rapturous triumph, the praises of his eternal benevolence.

But admitting, as many imagine, that some are beyond the regenerating influence of God's grace and will ever remain unredeemed and wretched, would the joy of the ransomed then be full? Would they touch the strings of the celestial harp with as much delight, or join in the hallelujahs of the song with as much glory? A mother, for instance, whose children are unredeemed, let her take the timbrel, and would the notes be melody? let her attempt the new song, 'Thou art worthy, for thou hast redeemed us,' and when these words are upon her tongue must not her thoughts recur to her loved and lost offspring? She cannot say thou hast redeemed us, for those who help make up that word, and in whom her being is bound up are not there; and the strains of her song would die away in lamentation. Heaven would be a strange land to the mother without her children, and like the captive Hebrews she would say, 'How can I sing the Lord's song in a strange land? But it is not so. The revelator has not left this subject in darkness. The vision was still kept open, and he says he saw at last 'Every creature which is heaven, and on earth, and under the earth, and such as are in the sea, and all that in them are, saying, blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever.'

Nothing can be more definite than this closing scene of the vision. The whole of it, indeed, is explicit and beautiful beyond comparison. At the opening of the vision the Revelator saw but

few, comparatively, brought into the enjoyment of the kingdom of glory: these he represented under the figure of the four beasts and the four and twenty elders, which I have explained.—Then he saw thousands of thousands; afterwards a multitude, the number of which human wisdom could not calculate, and at last to complete the vision and express the full extent of the Redeemer's kingdom, there was manifested to him universal existence, clothed with white robes, and having palms in their hands, emblematical of their purity and victory over sin, and pouring forth in triumphant jubilee, the fullness of their gratitude and rejoicing. A glorious era! Who can contemplate it with other emotions than those of gratitude and joy! Then there shall be no more death, neither sorrowing, nor sighing, nor pain; for the former things shall have passed away. He that sat upon the throne saith, 'Behold! I make all things new. They shall hunger no more, neither thirst any more. But the Lamb which is in the midst of the throne shall feed them and lead them beside fountains of living water. God shall wipe all tears from their eyes.'

Let us then for all these blessings which are in store for us, join our feeble effort with the choir of heaven, and raise ever on earth an anthem of eternal praise to the king of glory—saying, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us to this lively hope, by the resurrection of our Lord Jesus Christ from the dead, to an inheritance, incorruptible, undefiled and that fadeth not away, reserved in heaven for us.—*Southern Pioneer and Visitor.*

### CLERICAL CANDOR.

It is not long since that the Rev. J. R. Cushing, minister of the orthodox society in Roxbury, Mass. published a highly offensive article in the paper miscalled the Christian Soldier, against the Rev. Russell Streeter of Shirley, Mass. It was not known at the time who was the author; and from the vile character of the print in which it first appeared, there seemed no hope of obtaining redress. The conscience of Mr. Cushing seems recently however, to have performed its delayed duty; and he has come out like an honest man and confessed and atoned for his fault. This instance of repentance and candor deserves to be mentioned in honor to Rev. Mr. Cushing, and because also such instances are exceedingly rare. We hope the example will not be lost; but that the opponents of Universalism generally will be incited to acknowledge the slanders they have devised and propagated concerning the defenders of that sentiment. We will only add, that we here see the compunctions respectable men feel, when they reflect that they have aided the editor of the paper referred to in his slanderous and unholily warfare against the truth.—*Trump. & Mag.*

"Buxboro", Mass. March 4th. 1833.

Mr. Russell Streeter, Sir—Yours of Feb. 22d came safe to hand. Dr. Beecher once made this shrewd remark, that "a person who strikes, feels very different from the person who is struck." This seems to be the case in some measure between myself and you. I struck. You are exasperated. Nor, on second thought, do I blame you. You cannot despise more sincerely or honestly than I do, the person who retails, in private, or "in public print, the frothy, dirty rumors of apocryphal scandal and slander." I frankly acknowledge myself the author of the offensive article which appeared in the Christian [?] Soldier of the 18th of July. And I as frankly acknowledge it to be one of the meanest acts of my life. Yes, even if every word of "the story of stories" were *verbatim et literatim* true, I still should view the publication of the 'story of stories' as a mean act. I say this



from serious conviction, and *not* from shame occasioned by thinking of 'Rev. Mr. Fisher of Harvard, or of the *nest of jugs and bottles* which young Page found in my barn,' &c.

I now frankly call the act *mean*, not because I designed to make public any thing but what I *believed* to be *strictly* true, nor from fear or from shame. No, but from a full conviction of both the *utter uselessness* and *mischief* of such publications. Though the article may have done you some injury, it has done me good. It will forever prevent me from doing the like again. And more, it has led me to this fixed, inflexible determination, not even to listen to the 'frothy, dirty rumors' of the day, or if I listen and hear that which I deem worthy of remembering and repeating afterward, it shall *first* be repeated to the person implicated. This, Sir, is my unalterable purpose. And will you not for a while suffer a little evil for the sake of doing your neighbor a greater good? And this is not all. In the course of two or three weeks you shall either receive a 'satisfactory explanation,' or I will 'take the consequences which rigorous justice will demand at my hands.' Can you ask for more, &c. &c.

Yours, &c. J. R. CUSHING."

Universal Salvation is a doctrine congenial to the best and most holy feelings of our natures. Every humane and benevolent man wishes it might be true. So long, then, as benevolence and humanity are better than malevolence or cruelty, so long shall we consider the good desires of our fellow men as evidence of the truth of the sentiment. It cannot be, that the most pure and sacred aspirations, of even the most righteous of the earth, have been implanted by a wise Creator in vain, or that he would take pleasure in the exhibition of malignant feelings instead thereof. That man probably never lived, who has seriously and soberly wished the doctrine of endless misery to be *true*, unless the natural feelings of his heart have been entirely perverted by the 'creeds and commandments of men,' and bigotry and misanthropy hold their dark domination over his soul. Men may think and say what they please about the depraved and carnal nature of man; but so long as this nature is the *gift* of a good and wise Providence, and its best and most holy feelings are in unison with the happiness of all creation, we must be permitted to believe that the evidence thus afforded, is conclusive in favor of the ultimate happiness of the whole family of man.

Gospel Witness.

#### ANCIENT BOOK.

The reader will recollect some extracts in No. 18 and 19 of the present volume of the Messenger, under the above head, from an old volume entitled, "The whole Armor of God." Our last extract related to the "Extent of Satan's Power." We now present the reader with two sections, in continuation of our last quotation, the one on the comparative power of good and evil Angels, and the other on the restraint of Satan's power. We copy them for their antiquity, and to give the present reader some slight view of the estimation in which his Satanic Majesty was held, by professing Christians, some two or three centuries since. The reader can make his own reflections on the admirable figures by which the writer has illustrated the subjection of Satan to Almighty Power. If there is a literal, personal Devil, like unto what is frequently set forth for our examination, and a kind and benevolent Deity has dealt with him as man would deal with a "curst madde han-dogge," we see little cause for apprehension, on the part of man, of being consigned to his dark dominions through a long, long eternity of anguish. Man would soon divest him of the power to do evil, and an all-wise

and merciful Deity could not stop short of the feeble effort of frail man. On the other hand it seems somewhat paradoxical to us, that an all-wise and just Being should be induced to invest a highly malignant being with "a very great and mightie power"—such a power as that very infinite wisdom and goodness subsequently found it necessary to restrain. But perhaps we cannot comprehend it in a spiritual sense. P.

*Of the power of euill Angels compared to good.*

For the fourth, if comparison be made betwixt the Diuels and the good Angels, (to whom at their first creation they were equal in power) it is evident that their power is somewhat lessened by their fall. For whencesoever there was any opposition betwixt good and euill Angels, the euill were always foiled, they could not stand against the good. But in comparison to other creatures, they still retain so much power over them, as their power cannot appear to be any whit diminished by their fall: but that still they remaine to be as powerful to doe mischiefe, as they were before to doe good: for all other creatures (except the good Angels) are not able to withstand their might and fury.

*Of the restraint of Satans power.*

For the fift, though the word heere attributed to the Deuils does properly signifie a *libertie to doe as one list*, yet it may not, nor cannot be denied, that that power which is giuen them is so limited and restrained by an higher and superiour power, even the power of God, that they cannot as they list themselves exercise the vicermost of their power, and doe what they are able to doe, if they were not held in. Fiftly may I apply that to the Diuell, which is said of the sea, that God set barres and doores before him, and said, *Hitherto shall hee come and no further*. In this respect they are said, to be *deliuered into chains, and reserved in euerlasting chains*: By which phrases is implied that the Lord dealeth with Diuels, as man vse to doe with curst madde han-dogges, which will flye at the throat of euery one with whom they meete, they tye and chaine them vp for feare of doing hurt. For prooffe hereof, note what God said to the Diuell vnder the Serpent, *Thou shalt bruise his heele*; by which phrase is implied a restraint, namely, that he should not come so high as the Saints head to crush it, he should onely snarle at his heele, and bite it; that is, he should not bee able vrierly to destroy their soules, but onely annoy them with smaller temptations.

But more cleerely is this laid downe by many particular instances. Satans power in the Sorcerers of Egypt was restrained; the euill spirit could not enter into *Saul*, till God permitted him: for it is said, God sent him. The like is noted of the lying spirit that seduced *Ahad*. Satan stood at *Iehoshuahs* right hand to resist him, but the Lord reprobued him. He desired to winow *Peter*, and the other Apostles, (as so without leaue he could not doe it) and yet he prevailed not as he desired. Many other particular instances might be alledged; but the most famous of all is that which is noted in the history of *Job*, where he could doe nothing against *Job* till hee had leaue, and when hee had leaue, hee could doe no more then was permitted. Lastly, as an argument from the lesse to the greater, and so a more forceable argument, note how hee could not enter into swine without permission; much lesse can hee doe any thing against man without leaue. *Are not men much better then swine?*

*Object.* But now Satan is loosed, and hath libertie to doe what he can.

*Answer.* That is spoken comparatively, in regard of former restraint: as when a dogge hath sometime beene tied very close, and afterwards his chaine is let out further, he may be said to be loosed.

The Lord thus limiteth his power, both in regard of himselfe, and also in regard of man, who is made after Gods image.

For himselfe: 1. That he might manifest a difference betwixt his owne power, which is infinite, without limits and bounds; and the power of his enemies who oppose themselves against him. Therefore is his power called a *power of might*, as if no other power were mightie but his. 2. That hee might shew himselfe to bee an absolute Lord and Commander ouer all creatures, not only those who voluntarily subject themselves to him, but also those who obstinately oppose against him.

For man, lest the Deuell should soone denour all mankind, for that hee seeketh. If hee were not restrained, no creature could resist him, and stand before him. As the Sea, if it had not bounds, would soone ouerwhelme the whole world, so would the Diuell soon turne, all topsie turvie, quickly destroy all liuing creatures, and bring all to the very depth of hell, where himselfe is. Therefore though the Lord for iust reasons hath giuen him a very great and mightie power, yet in wisdom and goodness hath hee also restrained his power, and set bounds vnto it.

Thus wee have heard of the extent, and of the restraint of the Diuels power, both which are well to be noted.

The one, that we should not make too light account of him. The other, that wee should not dread him too much.

Is the Diuell a Prince of such power? Bee neither arrogant nor secure; but know that all the meanes which wee can vse, are little enough to keepe vs safe from him. Yea, let us seeke for greater power and strength then is in ourselves, remembering the exhortation in the tenth verse, and the direction in the eleuenth.

Yet because hee is neyther able to doe what hee will, nor hath libertie alwayes to doe what hee is able, but hath his power restrained and limited by God, *hee not faint-hearted*, nor despair. Though hee may sorely assaile vs, yet assuredly shall he neuer preuaile against vs: remember *Jobs* conflict, and the end thereof. As we cast one eye on the extent of the Diuels power to keepe vs from securitie: so cast another on the restraint thereof, to keepe vs from despair.

#### Original.

An esteemed brother in the Abrahamic faith, whose argumentative powers are of a high order, was told while in conversation with a number of Methodists, that should his head be cut off he would have no religion left. The Universalist in reply said, that should it be any accommodation to them he would grant their assertion correct, at the same time remarking that should their heads be cut off he verily believed that they would have more religion; for their hearts teemed with the milk of human kindness and benevolence, prompting them to offer prayers and supplications for all men, but the erroneous dogmas with which their heads were filled hung as a dead weight upon their better feelings, and in a measure destroyed the religion of their hearts.

S. J. H.

The Gospel dispensation is one grand, copious, and interesting display of the infinite love of God. It is all encouragement; breathes nothing but mercy; is not an exclusive system; embraces the whole human race; has Jesus, the sinner's friend, for its Mediator; is ratified by his blood; and is suited, most gloriously suited, to all the wants and wishes of every soul of man.—Dr. A. Clarke.

☞ The subscriber having removed to Granby Conn. wishes all letters &c. to be directed to that place. CHARLES SPEAR.



## CALL NO MAN MASTER.

Had men, instead of listening with stupid credulity to Popes and Fathers, turned their eyes to Christ, and had recourse to the "law and the testimony," religion would never have suffered the degradation and corruption, by which its beauty has been tarnished and its influence impaired. But it is to be lamented, that they have always been too much disposed, from ignorance or fear, to give up their right to think, to inquire, to judge and decide for themselves—a most dangerous concession; for from not knowing, not valuing, or not having courage to maintain their rights, they might soon be left without any rights to maintain. They might be reduced to a state of abject slavery, both political and religious. As long as they continue steadfast in their allegiance to Christ, they possess the truth, and the truth makes them free. But they bring themselves into bondage, abject, miserable, degrading bondage, as often as they transfer to man that right of decision, which belongs only to God and their own conscience.

Of all the enemies of truth, in every age of church history, none has proved more formidable than deference to the authority of those who usurp the lordship of conscience, and, contrary to the Savior's injunction, will be called *Master* or *Rabbi*, or any other name with which the spirit of adulation can gratify the proud. Our Savior himself found this to be one of the most insuperable obstacles to the adoption of his faith. The question, in his day, was not, What proofs has he given that he is the Christ, the Son of the living God—what doctrines has he taught—what miracles performed? But, "Have any of the rulers, or of the Pharisees, believed on him?" The common people, who yielded to the force of their honest convictions, were immediately assailed by reproaches and imprecations. "This people, who know not the law, (i. e. who do not understand the law, as interpreted by their rabbies,) are cursed." Such, in every age, is the language of those who insolently assume the title of the Orthodox. Such are the insults to be endured by honest men, who dare to think for themselves, when they differ from the law established dogmas of Scribes and Pharisees. Such, too, is the impious arrogance of the latter to decide on every question that comes between man and his God. Though their pretensions are sometimes resisted, they are too frequently allowed; and doctrines are admitted, not because they are true, but because they are clamorously advocated, because those who reject them are villified and anathematized—or because they are connected with certain worldly advantages, and espoused by the powers that be—by landlords, patrons, profitable customers, and the great man of the family, whose smile must be purchased by a dereliction of principle, and the advocacy of established corruptions. Wealth, and power, and fashion, and popularity, have a wonderful influence, as every one knows, in perverting the judgment of more than their possessors. They dazzle the vain, and seduce the weak. As for the worldling, he follows the stream, and in all circumstances clings to the side of the strong. He tolerates every abuse—justifies every enormity. In the judgment-hall he re-echoes the sentence of Pilate, and in the crowd he shouts, not Christ but Barabbas!

We have sometimes heard it maintained that it is of little consequence what master a man serves, what form of church discipline he prefers, or what mode of faith he professes, provided his life be virtuous:

"His can't be wrong whose life is in the right."

Grant the truth of this often repeated adage, we ask is that man's life in the right who, though he keeps nine of the commandments, violates the tenth—who, though he neither steals, murders, nor commits adultery, yet bears false wit-

ness against his neighbor? Is he in the right, who gives his assent and consent to any articles of faith, which he does not either believe or understand? Is he in the right, who sanctions any mode of worship which he feels persuaded is unscriptural, who bows in the house of Rimmon, or abets the conduct of the sons of Eli, whose profligacy caused men to "abhor the offering of the Lord?" No—we contend that his life is in the wrong. By sanctioning what is false, he denies what is true. He acts a lie—he plays the hypocrite. While he pretends to be the friend of Christ, he promotes the interest of Belial. He does not crucify his Master, indeed—he only delivers him into the hands of his enemies. He is neither his judge nor executioner; no—he is only a traitor, and he consummates his treason with a kiss.—*From Dr. Drummond's Sermon, "One is your Master even Christ."*

## THE BURIED CITY.

*From an American Lady abroad, to her friend in New-York.*

Pompeii, as you approach it from Naples, has the appearance of a mountain of sand. You see nothing of the excavations until you turn a little off the high road, and stop at the wooden gate, where the guard is stationed. One dwelling and a long street of tombs meet you there—but I do not think the awfulness of the desolation wrought on this spot is at all realized till these are passed, and the gate leading thence into the city is entered. The house in the suburbs with its subterranean corridor, miniature rooms, built round a square, and "giving" upon a portico that surrounds a plot of ground, with a fish pond in the centre, and stairs as narrow as a carriage door, (to ascend which, a lady of the present day must leave her *gigots* at home) gratify mere curiosity, 'tis so different from what one has been accustomed to call a house. The mausoleums too, on either side of the street, even while you are remarking their inside, and seeing the arrangement for the urns, bring to mind the only sorrowful ideas that things connected with the ceasing from life always occasion. But when you have passed the Herculaneum gate, behold habitations regularly built, standing without doors, unroofed; the owners' name or occupation on the wall, streets intersecting each other, side walks, traces of wheels on the pavement, and stepping stones to cross, you are at once recalled to the horrors of that day, when terror, agony and death stalked suddenly amid this superb and luxurious people—when the rage of the fiery mountain expended its tremendous power to destroy the inhabitants, and blot the city from the face of the earth.

Man's perseverance has at length succeeded in redeeming something from this cruel obliteration. Pavements untrod, and mansions whose inmates have not been for seventeen hundred years, are again brought to light; the dust of ages is wiped away: but who can recall the hum of life! It was harrowing to listen to the guide as he expatiated upon the discoveries of human ruins. Here was found a party of females; there a child; on this spot a master and slaves; further on a man and woman; yonder a woman and children. What stories of domestic anguish did these words recount! Many skeletons were found nine feet above the street. Oh the horror of their death! not merely suffocated, but embedded in red hot cinders, and slowly consumed. It is too terrible to think of. We turned from these appalling retrospections to admire the good taste and sense of this people in the arrangement and quantity of their baths, fountains, and basins for the reception of water direct from the clouds; the graceful paintings on the walls, mosaic floors, couches for their banquets—in fact the whole of their domestic economy. Each house, (which cannot but appear diminutive to moderns) has its portico; the

rooms are so arranged as to open upon this, and fountains, fish-ponds, or gardens, are in the square inclosed by it.

The ancient philosopher with his toga thrown proudly around him, and his roll of papyrus in his hand, would walk about this gallery and deliver to his followers assembled on the steps, leaning against a column, and reclining on the grass, the words of wisdom and knowledge and profound meditation. The temples, too, the theatre and the secret oracles of Isis have been recovered; again are visible the altar, where the victims burned; the ring they were tied to; the marble drains through which the blood was carried away. All, however, that is portable, is conveyed as soon as found, to the museum in Naples, which forms the vast treasury of Pompeii and Herculaneum. Had every thing been suffered to remain here, how much would be added to the intense interest felt even now amid these ruins.

After our visit to this place, I need not say how much we were absorbed in the Museo Borbonico. It was strange to see eggs, fruits of various kinds, bread, oil and petrified wine, almost coeval with the very commencement of the christian era—bracelets, (a pair of which, by the way, is valued at eight hundred ducats,) rings, necklaces, pins in gold and silver—cameos, intaglios; bronze utensils, but let me translate for you, instead of giving my own words, a paragraph or two from *Bonucci*, so ardently devoted to Pompeii. After speaking minutely of the things I have just hinted at, and of the goblets which he says are "so beautiful and delicate that neither love nor the muses have ever presented the like to the lips of Horace or Anacreon," he goes on to tell of other things preserved in the museum. "Here are the rooms for the bronzes and kitchen utensils; vases for hot water, frying pans and forms for little pasties. The holes in the sieves for broth are so minutely wrought that they have the appearance of lace; they are even silvered. The ancients made use of the most precious metals where we employ only the basest; were they more magnificent or more polished than we? Among the mosaic tables, and the pavements of all these chambers, the most admirable are those from Pompeii and Herculaneum."—*New-York Mirror.*

## PROSE HYMN,

FOR CHILDREN.

Come, let us praise God, for he is exceeding great; let us bless God, for he is very good.

He made all things; the sun to rule the day, the moon to shine by night.

He made the great whale, and the elephant; and the little worm that crawleth on the ground.

The little birds sing praises to God, where they warble sweetly in the green shade.

The brooks and rivers praise God, when they murmur melodiously amongst the smooth pebbles.

I will praise God with my voice; for I may praise him though I am but a little child.

A few years ago, and I was a little infant, and my tongue was dumb within my mouth.

And I did not know the great name of God, for my reason was not come to me.

But now I can speak and my tongue shall praise him; I can think of all his kindness, and my heart shall love him.

Let him call me, and I will come unto him; let him command, and I will obey him.

When I am older, I will praise him better; and I will never forget God, so long as my life remaineth in me.—*Mrs. Barbauld.*

As the branches of a tree return their sap to the root from whence it arose; as a river pourth its streams to the sea, whence his spring was supplied; so the heart of a grateful man doth lighteth in returning a benefit received.



## CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK,  
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, APRIL 13, 1833.

## NOTICE.

The ninth Lecture in reply to the Lectures of the Rev. Dr. Brownlee, against Universalism, will be delivered in the Orchard street Church to-morrow evening, April 14.

## IMMEDIATE PUNISHMENTS.

The expression of the celebrated Dr. Rush should not be lost sight of—viz. that “Quick as the thunder follows the lightning, punishment should follow crime.” Of like import is the language of that eminent friend of humanity, the Marquis Beccaria. Before noticing his opinion in detail, I must express my regret that only one ray of Universalism did not dawn upon his mind. Himself a believer in endless suffering, he has advanced general principles, from which nothing but Universalism can be fairly argued. It is obvious from the tenor of his entire Essay on Crimes and Punishments, that he perceived the discordance of his conclusions, with the religious system in which he believed. Reason and conscience impelled him to declare and enforce the former; but the prejudices of education and sectarian bias, forbade him to question the truth of the latter. And I am satisfied, that he needed but a single ray of light, in relation to religion, to have made of him, what Dr. Rush unquestionably was—a Universalist.

But this article was commenced with a view to present Beccaria's remarks on the justice and utility of immediate punishments. He writes as follows:

“The more immediately after the commission of a crime a punishment is inflicted, the more just and useful it will be. An immediate punishment is more useful, because the smaller the interval of time between the punishment and the crime; the stronger and more lasting will be the association of the two ideas of *crime and punishment*; so that they may be considered, one as the *cause*, and the other as the *unavoidable and necessary effect*. It is demonstrated, that the association of ideas is the cement which unites the fabric of the human intellect, without which pleasure and pain would be simple and ineffectual sensations. The vulgar, that is, all men who have no general ideas or universal principles, act in consequence of the most immediate and familiar associations. \* \* \* It is, then, of the greatest importance, that the punishment should succeed the crime as immediately as possible, if we intend that, in the rude minds of the multitude, the seducing picture of the advantage arising from the crime, should instantly awake the attendant idea of punishment. Delaying the punishment serves only to separate these two ideas.” pp. 74—76.

The foregoing judicious observations recommend themselves to the solemn consideration of every philanthropist. The principles involved should be practically recognized as the basis of all legislation. The deity governs the moral world in wisdom and in equity. Under His administration, rewards and punishments are *consequential*—attendant, as *effects*, on their corresponding *causes*. The judgments of the civil law are of necessity *penal*, and *not consequential*—and so far as they are penal, so far distant human governments are from the perfection of the Divine. Wisdom suggests, that the awards of judicial tribunals should be so speedily executed, as to resolve *penalties*, as nearly as possible, into *unavoidable and necessary consequences*. We should then discover the beneficial tendency of *immediate punishments*.

If we contemplate the views of the Divine government presented by Partialists, we shall discover that they separate the two ideas of sin and punishment. On this system, the sin committed to day will not be adequately punished, if punished at all, till the sinner has ‘shuffled off this mortal coil.’ And I verily believe that the hearts of many are ‘fully set in them to do evil,’ because (they suppose) sentence against an evil work is not executed speedily.” If men could be taught to believe in sincerity, that misery must and ever will be the necessary effect of sin as the cause, the motives to a transgression of the moral law, would be essentially weakened, if not destroyed. Every sin committed argues a disbelief, for the time being, of a cardinal point in Universalism—viz. that sin must inevitably produce suffering. Promised advantage is always the motive to transgression—and so soon as *certain disadvantage* stares a man in the face, he will practically ‘abhor that which is evil, and cleave to that which is good.’

To those who advance the *remote and uncertain* torments of a future state, as the disadvantages of sin, the following remarks of Beccaria are presented:—

“The motives which religion opposes to the fear of impending evil, are *too weak*, as they are *too distant*, to make any impression on the senses.” p. 72.

Be it remembered that the author whose language I have quoted, was a believer in endless misery. He saw the folly of expecting to deter mankind from the commission of crime by *remote penalties*; and was hence induced to urge the utility of punishments, so *immediate*, as to be viewed in the light of *unavoidable consequences*. A. C. T.

## LETTERS TO THE REV. DR. BROWNLEE—NO. IX.

Rev'd and Dear Sir,—

I shall now pass to the consideration of 2 Thess. i, 9, which you selected as the motto of your last discourse, and upon which you seem to rely with the utmost confidence for the support of your cause. It reads thus, “Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” Your comments on this passage deserve notice. After pronouncing the words of the text, you asked with peculiar emphasis, “*When? In this world?*” To which you replied, “*No: It is when Christ shall come in flaming fire, burning up the world.*” Here we have your solemn declaration, without one particle of proof, that this everlasting destruction is to be inflicted at the end of the world. But it furnishes a beautiful specimen of the too prevalent method of popular exposition. Really, sir, is it not high time on this and kindred subjects, to substitute proofs and arguments for positive assertion? Is it not time for the advocates of endless misery to cease taking for granted every point of importance in the debate? Universalists, sir, would know what God has said in his holy word, not what men may believe, or think, or imagine. We ask you to bring forth your strong reasons, based on the immutable instructions of the divine spirit.

You will, however, receive the acknowledgment of my obligations for the hint you have given, and allow me to ask in turn, *When?* When was this everlasting destruction to be inflicted? To answer this question, as it must to a great degree decide the meaning of the passage, will be the prominent object of my present letter.

By glancing at the verses preceding the passage before us, it will be readily seen that the Thessaloni-

ans had been, and were still, the subjects of persecution; in the midst of which their faith not only remained steadfast, but increased exceedingly, and their charity, instead of growing cold, abounded. These circumstances, the apostle regarded as a manifest token that God had judged righteously, in counting them worthy of his kingdom, for which they thus patiently suffered. But notwithstanding that God was justified by their patience in suffering, it was yet a righteous thing for him to recompense their persecutors with tribulation, to give rest, or relaxation from persecution, to the Thessalonians themselves, in connexion with the apostles and other Christians, at the time when the Lord Jesus should be revealed from heaven, &c.

The phrase *the kingdom of God*, found in ver. v, should not be misunderstood. It has no reference here, or indeed in the New Testament, to heaven, or that state of immortality and blessedness which Christians anticipate in the future world. “The apostle,” says Dr. Macknight, “calls the gospel dispensation ‘the kingdom of God,’ in allusion to Dan. ii, 44. ‘In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.’” This is unquestionably the meaning of the phrase here, and the passage shows conclusively that this ‘kingdom of God’ was not yet come. The apostles were waiting and hoping for its advent and establishment, which could not take place until the subversion of the Jewish state.\* Proofs to almost any extent might easily be furnished of this important fact.

No diversity of opinion can exist, and no doubt remain in any mind in relation to the persons who were to be punished with everlasting destruction. Here the apostle's language is very explicit. It is beyond all fair debate, that the recompensing *tribulation*, ver. 6, and the taking *vengeance*, ver. 8, express the same punishment; as those who *troubled* the Thessalonians, ver. 6, and they who *knew* not God, ver. 8, are the same persons. Who then were the persecutors of the Thessalonians? To answer this question is of some importance, since they were unquestionably the persons upon whom it was a “righteous thing with God to recompense tribulation.”

By turning to Thess. ii, 14, it will be seen that the Christians of Thessalonica had been persecuted by their own countrymen. “For ye brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews.” Notwithstanding this fact it is quite evident, that the unbelieving Jews may be regarded as the principal excitors of it. This will appear by consulting Acts xvii, 1—13, where an account is given of the first preaching of the gospel at Thessalonica, and of the persecutions there excited against the apostles and their leading converts. In ver. 5, it is said, “But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them [the apostles] out to the people.” Afterwards they went even to Berea, as we learn from ver. 13. “But as the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also and stirred up the people.” This shows their deep rooted enmity to Paul and his converts to christianity, and the perse-

\* “Till the Jewish law was abolished, over which the Father presided as king, the reign of the Son could not take place; because the sovereignty of Christ over mankind, was that very sovereignty of God over the Jews, transferred, and more largely extended.”  
Warburton.



cutions in which they actively engaged. We may therefore well conclude that the unbelieving Jews were the persecutors to whom the language of the apostle chiefly related. It is hardly necessary to remark, that previous to the destruction of Jerusalem, Christians suffered almost infinitely more from the Jews than from all other sources. They were the constant and persevering and bitter enemies of the Christian faith.

In the opinion just now expressed, that the Jews were the persecutors of the Thessalonians, I am sustained by Dr. Macknight, who in his "View and illustration of things contained in this chapter," says, "For the encouragement of the suffering Thessalonians, the apostle observed that their behavior under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the Gentile race, into the Gospel dispensation, ver. 5.—Yet it was just in God to punish their Jewish persecutors by sending tribulation upon them, ver. 6—while he would bestow on the Thessalonians a share in his rest, along with the believing Jews, when Christ will return from heaven with his mighty angels, ver. 7." There are besides, several striking coincidences in the language of the apostle here and of our Lord, as recorded in the Gospels. 1. The apostle here speaks of recompensing tribulation upon the persecutors. The same tribulation seems to have been foretold by our divine Master, Matt. xxiv, 21, which was unquestionably to be endured by the unbelieving Jews. 2. Here the apostle speaks of the persecutors, as those who knew not God, and obeyed not the gospel." In John xvi, 3, our Lord speaking of the Jews, says, "These things will they do unto you, because they have not known the Father, nor me." That they did not obey the gospel needs no proof. Paul, 1 Thess. ii, 15, uses language like this concerning them, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come" upon them to the uttermost."

Let us now return to our first question, *When was this everlasting destruction to be inflicted?* The apostle answers, ver. 7, "when the Lord Jesus shall be revealed from heaven." This you readily explain as referable only to the time when he shall come, "burning up the world." But, sir, one scripture proof on this subject is worth seven positive assertions of fallible men, and your time would not have been misspent had you deigned to offer the reasons. It is true you tell us that the Lord Jesus has not yet been revealed from heaven, because he has not come with all his mighty angels. In this you differ somewhat from our Lord himself, for as we have before proved, he most explicitly foretold his coming with his angels during the very generation in which he lived. See Matt. xxiv, 31. Besides, sir, it is worthy of consideration, that on your hypothesis the persecuted Thessalonians had but a cheerless prospect before them. You cannot read ver. 6, and 7, without observing that the tribulation to be recompensed to the persecutors, and the rest to be given to the persecuted, were both to take place when the Lord Jesus should be revealed. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are trou-

bled, rest with us, when the Lord Jesus shall be revealed," &c. And this you tell us is not to take place in this state of existence, but in the distant future, when Christ shall come "burning up the world." This was giving the wicked, it must be confessed, a very liberal credit, but deferring the longed-for rest of the persecuted Thessalonians, to an almost hopeless distance. It did not even promise them the quiet of the grave, so beautifully described by Job, as a retreat where "the wicked cease from troubling and the weary be at rest." You cannot deny that the promised rest with which the apostle encouraged his persecuted brethren, was to be enjoyed only when the Lord should be revealed; and at the same time, vengeance was to be taken on their persecutors. If one was deferred till the burning up of the world, so likewise was the other; and consequently the latter have not yet been punished nor the former relieved to the present time. But I will not urge this objection, which your candor must force you to acknowledge is fatal to the popular exposition of the passage, but will proceed to the question,

*When was the Lord Jesus to be revealed?* I might remark in general terms that the phrases the coming of Christ, and the revelation of Christ are expressive of the same event, and consequently that when Christ came in his glory with his angels, then was he revealed from heaven. This coming I have shown in a previous letter took place at the subversion of the Jewish state. But waiving this, I appeal directly "to the word and to the testimony." In Luke xvii, 28—35, to which I beg the reader particularly to refer, our Lord himself has fully answered the question before us. He was speaking of events most clearly connected with the destruction of Jerusalem. He had before said, ver. 26, "As it was in the days of Noah, so shall it be also in the days of the Son of man," or as Matthew expresses it, "As the days of Noe were, so shall also the coming of the Son of man be." At ver. 28 he proceeds thus, "Likewise also, as it was in the days of Lot, — Even thus shall it be in the day when the son of man is revealed. In that day, he which is on the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." At ver. 34, he adds, "I tell you, In that night, there shall be two men in one bed; one shall be taken, and the other left. Two women shall be grinding at the mill, one shall be taken and the other left." To imagine our Savior uttering such language in reference to the end of the world, is to do violence to common sense. Of what avail could it be, at the burning up of the world, for him who should chance to be upon the house-top not to come down? Or how could it be possible at such a time, of two men in one bed, or of two women at the mill, for one to be taken and the other left? These questions need only to be asked. The whole context shows as plainly as language could show, that the events here so clearly presented were to take place, and that the Son of man, or the Lord Jesus, was to be revealed, during the very generation in which he lived. Here, if you acknowledge the word of God as proof, there is no room for cavil. It would perhaps be unreasonable to expect you will concede this argument—will you controvert it? Will you deny that Christ was to come—that he did come near eighteen hundred years ago in the manner described 2 Thess. i, 7, 8? If so what are your proofs? To assert this to be referable only to the end of time when Christ shall come burning up the world is easy, quite easy, and before an audience which has always been taught that it could not be otherwise, it is doubtless

quite convenient; but to prove it to be so from the word of God, by fair and logical argument—*hoc opus, hic labor est*—this, sir, is a labor which I fancy Dr. Brownlee will not be hasty in undertaking.

It has already been shown that the Jews were the prominent persecutors of the Thessalonians, and that almost beyond question they were the persons whose destruction the apostle here foretold. The time also designated by the apostle, when this destruction should be inflicted, has been shown by the language of our Lord himself to have arrived during the very generation in which he lived. Thus far the subject is clear. And should we extend our investigation still farther, every particular of the description would be found to corroborate, at least to harmonize with the views already taken.

1. Christ was to be revealed in flaming fire. The severer judgments of God are almost uniformly described as accompanied with fire. Speaking of the destruction of Assyria, Isaiah says, x, 17, "the light of Israel shall be for a fire and his holy one for flame, and it shall burn and devour," &c. See also Isa. xlvi, 14. In Isa. lxvi, 15, we find language like this, "Behold the Lord will come with fire, and his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire." In Lamentations ii, 3, it is said of the Lord, that "he burned against Jacob like a flaming fire." In every instance before us this phraseology was used in reference to temporal judgments. What proof then does such language afford that the inspired apostle meant that Christ was coming in flaming fire to burn up the world? None at all.

2. The punishment here foretold is called an "everlasting destruction from the presence of the Lord, and from the glory of his power." Two reasons are offered why this is called destruction from the presence of the Lord; first, because it is imagined the wicked shall be excluded from heaven, and consequently banished from his presence and approbation forever. For, says Dr. Clarke, (upon what scripture warrant he does not inform us), "there will be an eternal impossibility of ever being reconciled to him." Second, because it is supposed the wicked shall be destroyed by fire to proceed from the presence of the Lord, or "from the luminous cloud with which Christ will be surrounded" as Dr. Macknight expresses it.

In one sense God's presence is every where. The ubiquity of God is taught, Ps. cxxxix, 7, 8, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there," &c. We usually ascribe the peculiar presence of God to heaven. Our Savior, it is said, Heb. ix, 24, "is gone into heaven, now to appear in the presence of God for us." But it seems evident that in reference to neither of these senses, can the passage before us be explained. The wicked cannot be destroyed from the presence of God in the first sense, for he is every where present. And there would be no propriety in saying, that the wicked should be banished from heaven, when in fact they had never been there. But there is still another sense in which the phrase is often found. The Jews frequently spoke of their temple as the place of God's presence, and not without reason, for there was his glory and his power manifested. Hence says the Psalmist, "Let us come before his presence with thanksgiving"—"come before his presence with singing." Of Jonah, i, 3, it is said, he "rose up to flee unto Tarshish, from the presence of the Lord." That this is used in reference to the temple is manifest from what Jonah says, chap. ii, 4, "I am cast out of thy sight; yet will I look again toward

\* \* \* The wrath of God is coming upon them? The present time is here put for the present, as is plain from this, that the wrath of God had not yet fallen on the Jewish nation. The apostle speaks of their punishment as at hand, being taught it either by Christ's prediction, or by a particular revelation made to him." Macknight.



thy holy temple." So deeply fixed in the mind of the Jews is the idea that God's presence is in a peculiar manner at Jerusalem, that even now in their dispersion, they always pray with their faces towards the holy and beloved city.

These facts will enable us easily to understand the language of the apostle. The Jews were the persecutors—they were to be destroyed during that generation—they were to be driven from the presence of the Lord, i. e. from their temple and country. Nor are we destitute of examples of precisely the kind of phraseology which the apostle here uses. In 2 Kings xlii, 23, we read, "And the Lord was gracious unto them, and had compassion on them because of his covenant with Abraham, Isaac and Jacob, and would not destroy them, neither cast them out of his presence as yet." The words as yet plainly intimate that he would do it eventually, and thus we find it recorded, 2 Kings, xxiv, 20, "For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he cast them out of his presence, that Zedekiah rebelled against the king of Babylon." In these passages no reference is made to the future world. The whole judgment, so far at least as God has seen fit to disclose it to man, was temporal. Why not explain scripture by scripture? The apostle evidently borrowed his language in relation to the second destruction of Jerusalem, from that of the prophets in reference to the first.

3. This destruction from the presence of the Lord is said to be *everlasting*. You will not have forgotten the principle you laid down that *everlasting* expresses duration as long as the subject exists to which it is applied. Prove then in the first place, that the destruction here mentioned is absolutely without end. By turning to Jeremiah xlii, 30, 40, you will be convinced that the apostle may have used the language, he has, without giving countenance to the horrid dogma of endless misery. "Therefore he-hold, I, even I, will utterly forget you, and I will forsake you, and the city I gave you, and your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you and a perpetual [lit. everlasting] shame, which shall not be forgotten." Compare Jer xx, 11. Dan. xii, 2. These passages cannot with a shadow of plausibility be referred to the future world. They describe events which were to take place here. Nearly eighteen centuries have passed since the Jews were driven from the presence of their God; they are scattered over the whole earth, and are now bearing about with them their everlasting reproach, their perpetual shame. As a nation they are still suffering the everlasting destruction predicted by Paul—the everlasting punishment foretold by our Lord himself.

Respectfully, &c. T. J. SAWYER.  
Rev. W. C. BROWNLEE, D. D.

#### FEMALE INFLUENCE.

A prose article under this head will be found on our first page, copied from the Magazine and Advocate. It needs no recommendation. It is sufficient that we ask for it an attentive perusal. By the initials, it will readily be perceived to be the production of Miss J. H. Kinney, whose poetical writings our readers are already familiar with, both in contributions to our own columns, and in extracts we have made from other papers. It is gratifying, beyond measure, to see talented Females thus stepping forth, heedless of the "cold glance of estranged friends, the haughty sneer of popular ignorance, or the withering frown of bigots," in defence of a doctrine, which, though it so completely harmonizes with every better and holier feeling of the female heart, has, alas! as yet received but too little of Female attention. We do hope the article in question

will meet with an extensive perusal, and that the writers appeal will reach many a female heart, and arouse there sympathies which have too long remained dormant, and which only need calling forth, to present woman the unwavering advocate of the impartial grace of heaven. P.

Our valued friend in Ridgefield, Conn. will excuse us for the liberty we have taken in extracting from his recent communication to us. We know him well, and value his friendship as highly; and warmly as his feelings may seem to be expressed, we know it is but a faint portrait of them. A few such Universalists in every place, would soon make the moral wilderness to "bud and blossom as the rose." After alluding to the labors involved and the difficulties encountered in organizing a new Society in his vicinity, and erecting a neat and commodious House of Worship, he observes:

"Were not every feeling of my heart interwoven with the never beginning—the never ending love of God to man, I should sit down, and fold my hands, with calm indifference. But I cannot—I will not. A divine impulse impels me forward 'towards the mark of the prize of our high calling of God in Christ Jesus,' and I cannot, like Lot's Wife, 'look back.' I will spend and be spent, to spread the knowledge of the great salvation. I wish, Oh! how I wish I had the means to do all my heart devoutly desires to see done. I would—but no matter, for he that 'weighs the mountains in scales and the hills in a balance,' has otherwise ordered, or suffered things to take place, and I submit without a murmur, knowing that he does all things well, and in due time I shall have nothing to wish for."

We thank him most sincerely for his approbation of our course, and the interest he manifests for our paper. With his, and other similar testimonials which we are almost daily receiving, of increasing interest in our welfare, we cannot but go on confidently in our labors. P.

#### THE CHRISTIAN VISITANT.

Number 1. Vol. II of this interesting and valuable monthly periodical has been received. It is published at Utica, N. Y. by Br. A. B. Grosh; form, 12 mo. handsome paper, and neat typographical execution. The present No. contains a very valuable article on the ATONEMENT from the pen of Br. S. R. Smith. The subject is presented in a lucid manner, and would richly repay the reader for repeated perusals, and much patient reflection.

#### OBJECT OF CHRIST'S MISSION.

##### AN EXTRACT.

Lastly, the declared purpose, for which the Messiah, prefigured by so long a train of prophecy, came into the world, corresponds to all the rest of the representation. It was not to deliver an oppressed nation from civil tyranny, or to erect a great civil empire, that is, to achieve one of those acts which history accounts most heroic. No; it was not a mighty state, a victor people—

"Non res Romanæ perituraque regna"—that was worthy to enter into the contemplation of this divine person. It was another and far sublimer purpose which He came to accomplish; a purpose, in comparison of which, all our politics are poor and little, and all the performances of man as nothing. It was to deliver a world from ruin; to abolish sin and death; to purify and immortalize human nature; and thus, in the most exalted sense of the words, to be the Savior of all men, and the blessing of all nations.—Bishop Hurd.

It would be superfluous to ask if Bishop Hurd was a Universalist. His language cannot be misunderstood. S.

\*. An interesting poetical article, "A reply to C. M. S." by Miss J. H. Kinney, is received, and will appear in our next. If our fair correspondent has little talent at abridgement, we have as little of a complimentary character, and shall merely say, in frankness and sincerity, (which we doubt not is the most acceptable offering) that her productions are ever welcome—no apology is needed for the length of the one now acknowledged. The approbation expressed in her note, whether just or not, is at least grateful to our feelings, for we cannot propose to ourselves a greater earthly gratification, than the mark of approval from the wise and the good. P.

#### PAMPHLETS.

We have forwarded a supply, as far as published, of the course of Pamphlets now issuing at this office, to the following individuals:

A. C. Thomas, Philadelphia.  
S. Van Schaack, Albany.  
C. F. Le Fevre, Troy.  
N. S. Bailey, Norwalk.

The list now comprises, Important Questions with Scripture Answers—Correspondence between a Universalist and a Member of the Reformed Dutch Church—Christ's Mission, a Sermon, by R. O. Williams—three pamphlets, containing Letters 1 to 6, addressed Dr. Brownlee by the Senior Editor of the Messenger. The Important Questions come at 50 cents per hundred, and the remainder at \$2. per 100. The publication of the Letters, in pamphlet form, will be continued until the series is closed.

#### MODE NEW MEETING-HOUSES.

The Universalists and others at Harpingsdings Corners are preparing to erect a house of public worship the coming season, and have already contracted for the work to be completed by the fourth of July next.

By the last Botschafter, I learn that our brethren in Womelsdorf, Berks county, Pa. have made preparations to build a new meeting-house. The lot has been purchased, and the house to be finished by June next. They have hitherto worshipped in a large hall which was dedicated to that purpose about fifteen months ago. This will be the second Universalist meeting-house in that county.

The Universalists of Fleming, Cayuga county, we learn are making arrangements for building a meeting-house the ensuing season.

Magazine and Advocate.

#### DIED.

In Newton, Mass. on the 28th ult. JOHN KERRICK, Esq. aged 77. It is but justice to the memory of the deceased, and of the Universalist denomination to say, that he was distinguished for his principles of republicanism, equal human rights and religious liberty. He has long been ardently engaged in the cause of Anti-slavery, on which subject, some few years ago, he published a book, and at the time of his death he was President of the American Anti-Slavery Society. To this society he made gifts in his life time, and has left a bequest in his will. His liberality in other respects is well known. He some years since made a donation of a considerable sum of money to the town of Newton, somewhat on the principle of Dr. Franklin's gift to the town of Boston. He was well known as a Universalist. From the infirmities of age, he has not been able to attend public worship often; but he was devoted to Universalism to the last moment of his life. It was his hope and his consolation—he afforded it support by his pecuniary means, and adorned it by a well ordered life. His last sickness was protracted, and very severe; but he was enabled to bear it without murmur of repining against God. He was not afraid of death. The last day he spent in almost constant prayer—and after a severe and painful struggle he entered into his eternal rest.—Trumpet.



FROM THE SOUTHERN PIONEER.  
STANZAS.

Sweet vision of futurity!

How oft ye cheat the young,  
When first upon life's stormy sea,  
Their untied sails are flung,  
With meteor light ye lead them on  
To fancied scenes of rest;  
And leave them, ere the goal is won,  
By want and woe oppressed.

They look to heaven—no cloud is there,  
Upon their way to lower;  
They look to earth—and all is fair  
By mount, and stream, and bower;  
Deep silence rests upon the sea;  
The voice of storms is still;  
And dreams of bliss, like melody,  
Their beating bosoms thrill.

But sudden through the clouded skies,  
The living lightnings leap;  
The Tempests from their slumber rise  
And mutter on the deep;  
The fragile bark is rudely tost  
By many a raging wave,  
And the too trusting dreamer lost,  
In an unnoted grave.

S. F. S.

## PROGRESSIVE IMPROVEMENT OF MAN.

A new work has appeared in Boston, within a few months, entitled "*Cheering Views of Man and Providence*, drawn from a consideration of the Origin, Uses, and Remedies of Evil. By Warren Burton." The Ladies Magazine has the following observations on the work:—"The author of this work is an original thinker, and his views, strictly based on Scripture authority, are benevolent and candid as well as cheering. He is a firm believer in the progressive improvement of man; and in the coming of that day when 'the God of heaven shall set up a kingdom which shall never be destroyed.' He shows that what we complain of as the evils of life are wisely ordained to teach men their own nature, duties and capacities for goodness and happiness." The following extract from the work is appended to the notice in the Magazine. Whatever may be thought of his views, few can object to their expansive benevolence.

"Death is a circumstance in human history for which some tear is dropping every moment of duration, some heart quivering with the anguish of bereavement. It has been truly the monarch of all the terrors to the majority of mankind. It still continues the same. Its name is an appalling sound; coming to the ear at certain seasons, it is the very angel of consternation to the many. A few considerations, together with views subsequently to be presented, will, I trust, enable some of my readers to wrest his sceptre from the despot.

In a former chapter it was shown that death resulted from the essential changeableness of matter, and was inevitable unless prevented by miracle. Viewed in connexion with a future life we plainly perceive the use of this circumstance of our condition.

We know the soul to be progressive, and naturally to need room more ample than this world for its expanding capacities. By death it is delivered from temporary imprisonment, and permitted to enter on that life which desire hopes, reason dimly discerns, and Revelation assures. There is another consideration. Happiness is not only augmented beyond all eye hath seen, ear heard, or heart conceived, by this event, but happiness is thereby vouchsafed to innumerable capacities which otherwise could not exist. Had mankind continued forever on earth in their material forms, it would soon have been covered with inhabitants, so as to sustain no more; there would have been a perfect repletion long before our point of time. Or if, after remaining here for a period, they had been translated to another

sphere, still retaining their original frames from the dust, the materials for new creation would at length have been exhausted. The very earth itself, of so many thousands in dimension, would in time have been all portioned out, used up to supply matter for these bulky fabrics. In either case the Divine work of creating living and happy natures in this world must have ceased.

But as things are, the Infinitely Good is unceasingly creating new enjoyers of his beauty, new admirers of his works, and adorers of his perfections. And these, in leaving their bodies to their successors, may go away to enjoy, admire and adore, in wider and wider compass, and with larger and larger measures of felicity.

There is something sublime in the thought that there is scarcely a moment in which some soul is not entering its material and temporal abode, and another departing to its immaterial and everlasting habitations. The streams of being are ceaselessly flowing from the Infinite fountain through these earthly channels into the universe of spirit.

But how much more sublime is the thought, how are our conceptions of the Deity magnified, exalted beyond the tongue's utterance, by the consideration that this process of birth, of animal life, and of death, may not be confined to this speck of matter. Lift the eye to the firmament of night. Are not those central suns, million after million in the measureless expanse, together with their still more numerous revolving planets, material masses like our sun and its encircling worlds? Are they not like our system in several more obvious circumstances? Why may they not then like ours, be the birth-place and the temporary home of newly created souls? If so, must there not also be death in them to liberate these spiritual creations from the prisons of matter in which they are first confined, so that they may range abroad for higher employments and delights, to go on from glory to glory toward godlike perfection; to liberate them, so that others may continually succeed, to be exalted, glorified, and perfected likewise?

Who shall go back through incomprehensible duration and number the intelligencies who like us found themselves in material bondage and discipline, but are now, as we may be, abroad in spiritual freedom, enterprize and glory.

And where and when shall the process of spiritual creation have an end? Shall the heavens wax old like a garment, be rolled together like a scroll; shall they be dissolved, and the elements melt with fervent heat? This must be the sublime and appalling imagery of prophecy and apostolical admonition, to impress the sensual imaginations of the ancient era. I know not but that single worlds may be changed, and entirely unpeopled, and that indeed changes may in wisdom be appointed to all; but I have faith that the multitudinous universe will be substantially eternal, every moment and forever, furnishing the first nursing home of new-born spirits, and every moment and forever, yielding these spirits up to their Father's better mansions, by the hand of his servant Death."

## LOVE.

Love is a natural passion of the human mind; given to man for the most important purposes. It is denominated from its object, as, 1. *Divine Love*, love to God, love to divine things, to whatever relates to God, or is appointed or approved by him. Love is generally excited in the mind by a sense of some good, some excellence, real or supposed, in the object beloved; wherefore, as all good is supremely excellent, absolutely certain and infinite, in God, he is entitled to our supreme affection. 2. *Brotherly love*, is an affection arising from a sense of participation in certain enjoyments, benefits, &c. of which both parties are conscious. In a family, brothers love each other because they are conscious of their mu-

tual relation, of enjoying the same family advantages, privileges &c. 3. *Christian brotherly love*, is assimilated to the sentiments and feelings of the former; it is a sympathy actuated by a sense of communion in the same hopes, the same fears, the same affections, the same aversions, the benevolence of the same parent, and the general and particular sympathies connected with the principles of piety, the union of the Christian system, and the reciprocal kindness of truly renewed minds.

It is the excellence of the Christian system that ennobles, regulates, and directs this passion to proper objects and moderates it within proper bounds. Finding this principle in the human mind, it does not banish but encourage it; does not depress but exalt it; does not abate but promote it. It is conducted by piety to proper objects, is animated with the noblest expectations, and is trained up for perpetual exercise in a world where it shall be perfectly purified, perfectly extended, and perfectly rewarded.--*Calmet*.

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